

Convention—July 14th to 18th

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The Attitude of a Modern Mind

By ALBERT R. DE PINA

IT IS a curious thing that the most important significance of every movement, of every occurrence, even of every epoch, escapes the scrutiny of nearly all but those minds of a philosophical turn, or those humble students of life who refrain from going to the "Halls of Learning" to adduce proofs for their cherished prejudices. To this, one may ascribe the lack of understanding of the real meaning of Theosophy. Many devoted, self-sacrificing Theosophists I have known seem unable or incapable of grasping what I fondly term "The Fourth-dimensional" view of Theosophy. They seem to imagine on the one hand, that it is an affair wholly concerned with countless material activities, and a superficial comprehension of some of the teachings in the *Secret Doctrine* and other theosophical literature, and on the other an exaggerated and what is worse, somewhat futile concentration of their lives within a mystical carapace that neither suits their Western temperaments, nor the exigencies of the present era in the modern nations.

What may be very salutary to Peter, may not be healthy for Paul—however, there is a common-ground where an ideal balance may be struck between the emotional, the mental and the physical, and I do not mention the spiritual because this is not an essay in occultism, but simply a common-sense view of a rather widespread problem. This com-

mon meeting ground I refer to is to the practice of *Theosophy* as a philosophy of life. "Ah," you will exclaim, "yours is the birth of the mountains, that after bursting forth in flames, accompanied by convulsions and ear-splitting noise, finally gave birth to a mouse!" "My friend," you will proceed, "that is nothing new, we have known that Theosophy is a philosophy of life for a long time." All this may be very true. But what I wish to convey simply is this, that many of us know *superficially* that Theosophy is a philosophy, a *Way of Life*, but we know it as we are academically aware of Kant's "Categorical Imperative," for example, or Plato's "Theory of Ideas." But we do not simply and pragmatically make Theosophy so intimate a part of us that every philosophy, every religion, every attitude toward life are but rivers flowing toward the Ocean of Theosophy, feeding it, maintaining it, but being *transmuted* within it until our "World of Values" is not an academic abstraction that like a weather vane shifts position with every passing breeze of Behaviorism, every suddenly articulate or verbalized (to use their terms), fancy without less foundation than the spiderweb metaphysical subtleties of a Hegel, whom they accuse of voodooism in company with all philosophers. No, a *philosophy of life* is the *Organum* by

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Striking Improvements

ONE of the most thrilling moments in our planting program was when a large truck drove up with the two elm trees which were to be set just in front of the building. The trunks of these trees are nearly one foot in diameter at the ground and the trees are almost as tall as the building. Naturally enough they make a most impressive feature of the place; also quite naturally it was suggested that the elm before the office wing of the building should be the Olcott tree and the other one the Blavatsky tree.

Along with them came fifteen evergreen trees and many shrubs—the evergreens being scattered along the face of the building and the shrubs being divided between the building and the entrance to the grounds. To the north side of the grounds eleven trees with trunks about six inches in diameter were placed where they were particularly needed to fill a gap in the landscape. On the south side of the grounds some small trees were placed. The effect as a whole is that the bareness of the grounds has entirely disappeared.

Friendly Birds

No sooner had the tree men finished setting the elms—and that was the last item on their planting program—than the robins came to inspect the new plantation with a view, no doubt, to future homes. The nearness of the trees to the building apparently did not trouble them. They flew into the bare branches, then down on the ground, looked into the office windows, hopped about in the shrubbery and looked the plantation over as thoroughly as people searching for a satisfactory flat inspect the neighborhood. The elms being the highest trees on the place they are particularly attractive to some kinds of birds; but we may have to put metal guards on the trunks to prevent cats raiding the nests.

The Flourishing Grove

That caption is quite accurate. This summer the grove begins its fourth year. Three years ago the place was bought and the moment we had the deeds recorded work began. Shade trees were set in the grove and fruit trees in the orchard. By May they were all in the ground and so they are now in the

first month of their fourth year. It is supposed to require three years for a transplanted tree to get back to normal condition unless it is a very young tree and most of ours were not, excepting the fruit trees, which were only two years old, and which this autumn at six years old should produce a small crop.

Unfortunately the spring is again very backward and our Summer School session will be a full month ahead of our expectations on account of fitting in with the program of Mr. Jinarajadasa; so it is a bit doubtful whether we can have the lawn in the grove ready for service. It could not be put in last autumn when the rest of the grounds were seeded and so it will only have a good start by July. At the time this is written the weather is dry; but with water piped through the grove we are quite independent on that score.

A Large Garden

Last year we had what might be considered a garden of good size, covering in rather straggling fashion about five acres of assorted grain and vegetables with green corn and cabbage leading; but the season was so short that the results were not very satisfactory (we could not begin planting until June). This year we shall have a real vegetable garden. Perhaps it should be called a field since it will contain between twelve and fifteen acres, dependent upon how much we think best to sow in sweet clover to restore full fertility to a few spots where the soil has been thinned down by the rains of many years. This land is by no means all our own. Much of it is the surrounding lots belonging to members who will give us the use of it until such time as it may be occupied by those who wish to live near Headquarters or until it is sold to other members. One large spot adjoining at the extreme distance from the building and containing about an acre and a half is owned by a non-member who has agreed to give us the use of it for the sake of having it cultivated instead of growing to unsightly weeds. Of course we cannot use the product of so many acres but there is an excellent market at hand for all the surplus produce we shall have.

Some Good News

The handsomest legacy ever left to the Theosophical Society is that provided by the will of the late Mrs. Douglas Hamilton, of the English Theosophical Society. She left \$125,000, net above inheritance tax, to Dr. Besant for the use of the Theosophical Society. Dr. Besant asked the members of the General Council present at its last meeting to send their suggestions as to its distribution to the Recording Secretary.

A resolution was adopted to the effect that \$25,000 should be used for repairs and addi-

tions to buildings at Adyar, for the provident fund for employees of the Theosophical Society, the installation of the telephone system, and other Adyar Headquarters needs; that \$50,000 be held in reserve to form the "Douglas Hamilton Fund" to be used at the discretion of the President to develop work affecting the progress of the Theosophical movement throughout the world; and that the remaining \$50,000 "be allocated at the discretion of the President for the development of such national societies as need assistance direct from Adyar Headquarters."

More About Lectures

In this number of THE MESSENGER Rev. Charles Hampton expresses some interesting views under the caption "My Personal Opinion." His considerable personal experience in theosophical work entitles his opinions to consideration. In 1914 Mr. Hampton resigned his position as adjuster for an insurance company in Victoria, B. C., to volunteer for theosophical work as my advance agent and together we organized many lodges in new territory, among them being El Paso, Atlanta, Oklahoma City, Dallas and Fort Worth. After a couple of years in the field with me he took charge of the Publicity Department under Mr. Warrington. When Bishop Wedgwood came to the United States to establish the Liberal Catholic Church Mr. Hampton became its first priest in America and has since divided his time between church and Star work and theosophical lecturing.

Now that Mr. Hampton expresses an opinion in opposition to that of Mr. Kunz, I hope others will give us their views for there is much that may usefully be said. It would be most interesting now to hear from one of the officers of a large Lodge, where financing lectures is a problem, and also from an officer of a small Lodge where the difficulty is that they seldom have any lecturer come their way. Meantime some of our other lecturers might set down such of their experiences as will be helpful in leading to such improvements as circumstances will permit us to make.

What we all need to remember, however, is that we are in the raw pioneer days of the work and we shall find it easy to point out difficulties but difficult to suggest practical remedies. But in any case an exchange of ideas can only be helpful and if we cannot banish all our woes we very probably can at least make some improvements.

Regardless of whether one agrees with either Mr. Kunz or Mr. Hampton they have given us something to think about.

Do You?

Do you want to

See your Headquarters Building?

Get acquainted with the Headquarters staff?

Get close to nature?

Spend eight delightful days in the country?

Have access to our library of theosophical books?

Learn how to give Theosophy to the public?

Have two pleasant Saturday afternoon outings?

Spend a half dozen delightful evenings at a symposium program?

Give us the benefit of your theosophical experiences?

See our Headquarters staff in action?

Take home additional inspiration with what you get at Convention?

Then register for the Summer School.

Send your convention hotel reservations to Hotel Stevens, South Michigan Blvd., Chicago.

Summer School Costs

"What will it cost?" is a very natural and necessary question, when deciding whether one will have, or will not have, a desirable thing. It is now finally determined that the number of registrations will enable us to keep the expenses at the very low figures suggested by the Secretary-Treasurer in the May MESSENGER—\$5 as the share of each to meet the instruction costs and \$1.25 per day for meals—and we expect to give you several times \$5 worth of instruction for the former and all the fresh products of the soil you can eat for the latter. We are promised the necessary rooms for \$1 per day. The rate of 75c per day each for two in a room has also been made. Therefore, total living expenses will be considerably less than a room only would cost you at an hotel. It is a remarkably fine and rare opportunity to have about the cheapest vacation you ever got, plus some very helpful theosophical schooling.

We cannot, however, agree to keep the enrollment open to any particular date. Each application will be registered as received and when our capacity is exhausted we must close the roster no matter what the date may be. We will follow the time-honored rule of "first come first served." If you are coming, send in your name and \$5 for tuition.

Mr. Jinarajadasa

Mistakenly I said in the May MESSENGER that it is three years since Mr. Jinarajadasa was in the United States. As a matter of fact his visit was in 1924 and it is therefore four years ago. Time passes by so rapidly that it is difficult to keep events in order in one's mind. There are not so many more periods of that length—four years—left in the remainder of this incarnation for many of us and we will be wise not to permit the opportunity to slip past us. When he will come again nobody knows. We do know that he has all of South America before him and that he is constantly besought to come to Europe while India claims much of his time and Australia seems likely to get a large share. One always hesitates, and often refuses, to give advice about what Theosophists should, or should not, do but in this instance I unhesitatingly say, "Come to the Convention and spend a few days with Mr. Jinarajadasa if you can manage it by any reasonable sacrifice." The things of the spirit are of far more importance than things material.

Annual Dues

June closes our fiscal year. It greatly helps the work at Headquarters if Lodges and National members promptly send their dues—members of Lodges through their Lodge Secretary and the National members direct to the Secretary-Treasurer. St. Paul Lodge was first in paying 1928-29 dues and Herakles, of Chicago, second.



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Convention Lectures

ALL who heard Mr. Jinarajadasa while he was here four years ago will know that a treat is in store for them at the coming Convention. What subjects he will speak upon on Sunday, Monday and Tuesday evenings, July 15, 16 and 17 we do not know, but the subject is really immaterial. The sure thing is that he will present interesting and instructive truths of Theosophy. Always with artistic finish and full of vitalizing enthusiasm, his lectures are worth a long journey to hear.

Then, of course, there will be the day sessions when he will preside and will be very frequently speaking about many different things. At least one session will be given to a question meeting. Few things are more interesting and helpful than such a meeting when in charge of so able an exponent of Theosophy.

Reservation at Hotel Stevens, in which the convention is to be held, or elsewhere can be made at any time now. Let us have a very large attendance and give our distinguished international Vice-President a rousing reception. As he returns immediately after Convention to Australia that will be our only chance to see him, and four years have been a long time! Every member who can possibly arrange it should be at the Convention and help to make it a memorable event. There are many theosophical duties but probably none are more important than going to the annual Convention and carrying back to your Lodge the inspiration you are sure to get there.

Slandering India

IT DOES not take much courage to kick a dead lion. So goes an old adage, and slandering a distant people may be supposed to be an equally safe pastime; but the author of *Mother India* has apparently not found it altogether pleasant. The friends of truth and decency in both the United States and India promptly rallied to the defense of the Indian people and the author of the defamatory statements has undoubtedly been given some very uncomfortable moments. The opinions expressed about her book have been commendably frank and emphatic.

Dr. Annie Besant says:

Miss Mayo has published a remarkably wicked book, slandering the whole of the Indian people. . . . I have spent in India the greater part of my time since 1893, living as an Indian, welcomed in their homes as though I were one of their own people, and I have never come across the horrors she describes. . . . The book becomes more and more slanderous as it proceeds. The writer seems to have merely sought for filth. Does she imagine that if her presentation were an accurate picture of Hindu civilization that Hinduism could have produced a civilization in India dating from some 9,000 years before the Christian era? It would have been smothered in its own putrefaction.

The chief offense of the author of *Mother India* is to be found in the fact that she tells but one side of the story, and tells even that untruly. She gives to the reader as false a picture of the

Indian people as our worst enemy might give of us by describing all the vices of the worst elements in our population and presenting that to the world as the character of the American people.

Nobody will deny that such a description of this country would make rather sensational reading! The story could begin with the crimes of American multi-millionaires, the bribing of government officials, the cancellation of their fraudulent contracts by our courts and gradually run down to crime on a smaller scale where the more vulgar sort of stealing gives us a fresh bandit story almost every morning. As this is being written the Chicago papers bring the story of the robbery of a theater box-office near that city and the murder of the seventeen year old girl who was so frightened by seeing a pistol thrust through the open window that she screamed. That evidently annoyed one of the robbers and he quite deliberately shot her to death. Another of the trio fired a shotgun at the audience, after which they escaped comfortably in an aristocratic automobile in the direction of Chicago where they will undoubtedly feel perfectly safe. The story could continue with a description of the reeking corruption in various American municipalities, with the notorious alliance between the politicians and the criminals; and all this would be literally true. But if the writer gave the impression that this is a true picture of the city as a whole—that this state of affairs is satisfactory to the vast majority, that the citizens who are honorable, law abiding people do not enormously outnumber the criminal class, he would be a slanderer as certainly as though he had deliberately concocted the entire story instead of truly stating a part of the facts.

It ill becomes an American to hold up to the scorn of the world the vices of other peoples when our own country is so desperately in need of moral cleansing. Unquestionably there is need of reforms in India. There is no perfect country in the world. Every nation has its ignorant and degraded citizens but the difference between India and America is that they merely have different

kinds of vices. They have child marriage and opium. We have child slavery and far more opium per capita than India has. We can match their most ignorant strata of humanity in some parts of our vast country. We use several times the amount of opium per capita that they do—indeed, far more than any other people in the world, if the available statistics are at all reliable. In such matters as murder, robbery, arson, dynamiting, motor car stealing, pocket picking, political corruption, suicide, etc., we are easily several to one worse than India. But the point here, as there, *is that these things are true of only a small percentage of the people.* That is where the falsity and the slander of the book *Mother India* come in. It leaves the reader with the impression that *the Indian people* have been described just as a book confined to the criminal life in the United States and labeled in derision "Christian America" would be a vile slander of our nation.

Character Testimonials

It is an ill wind that blows nobody good, says an old adage. The magic of nature can turn filth into flowers, and the venomous attack in *Mother India* upon the Indian people has called out the vehement protests from Americans residing there. The following is signed by Fred B. Fisher, Bishop, Methodist Episcopal Church, Calcutta; Alden H. Clark, Missionary American Congregational Mission, Ahmednagar; Alice B. Van Doren, Secretary National Christian Council of India, Poona; John J. De Boer, Principal Vorhees College, Vellore; Mason Olcott, President American Arcot Mission, Vellore; D. F. McClelland, General Secretary Y. M. C. A., Madras; E. Stanley Jones, Missionary, Sitapur, U. P.

As Americans, we wish to express our sense of deep regret that a countrywoman of ours should, after a brief stay in India, write so unfairly and offensively of this country. It is clearly apparent that Miss Mayo saw only a part of India and did not see that part in the proper perspective. In many things her accuracy as an observer will not bear scrutiny and the many highly exaggerated conclusions give a false picture of India as a whole. . . . A very offensive book could be

written as well of America or of any other such Western nation and then we, of the West, would rightly protest against such unfair representation. . . . As Americans who have lived in India for a number of years and have moved with all classes of people, we have no hesitation in protesting vigorously against the unfairness of Miss Mayo's book. We wish to pay our tribute of love and respect to the people of India from whom we, of the West, may learn many valuable lessons. We wish to express our sense of humiliation that an American should write with such unfairness and apparent prejudice in presenting India.

Let us remember that these fellow countrymen of ours speak from personal experience and long residence in India. That experience leads them to pay a "tribute of love and respect" to the people whom the author of *Mother India* found so exceedingly offensive. It is said that what we see in a sunset is in us. It moves us by its beauty only because we have a sense of beauty within. A great painter was bluntly criticized by a lady who stood before his canvas. "Why, I never saw a sunset like that!" to which he calmly retorted "Quite so, Madam, but don't you wish you could!"

Americans by no means have a monopoly of the ability to appreciate the virtues of other peoples. Britons have been loyal to the truth about the Indians. Are they honest? Let Sir Guy Fleetwood Wilson testify on that subject. Here is an extract from his speech in 1913 when retiring from the office of Finance Member of the Indian Government:

I wish to pay a tribute to the Indians whom I know best. The Indian officials, high and low, of my department, through the years of my connection with them, have proved themselves to be unsparing of service and absolutely trustworthy. As for their trustworthiness, let me give an instance. Three years ago, when it fell to my lot to impose new taxes, it was imperative that their nature should remain secret until they were officially announced. Everybody in the department had to be entrusted with this secret. Any one of these, from high officials to low paid compositors of the Government Press, would have become a millionaire by using that secret improperly. But even under such tremendous temptation no one betrayed his trust.

Are the Indians truthful? Let us hear from Judge Sleeman who resided nearly a quarter of a century in India:

I have had before me hundreds of cases in which a man's property, liberty, or life has depended upon his telling a lie, and he has refused to tell it.

Compare that with the shameless lying that is constantly going on in our courts—with the many cases of conviction for perjury and the far more numerous instances where the offender escapes that well deserved fate.

Are the Indians really the ignorant and depraved human beings the author of *Mother India* would have us believe? Let Sir Michael Sadler, President of the Calcutta University Commission, speak upon that point:

One cannot walk through the streets of any centre of population in India without meeting face after face which is eloquent of thought, of fine feeling, and of insight into the profounder things of life. In a very true sense the people of India are nearer to the spiritual heart of things than we in England are. As for brain power, there is that in India which is comparable with the best in our country.

Are the Indians morally lower in the scale than we or than our English cousins? Read this from a speech by Sir Lepel Griffin at a meeting of the East India Association in England:

When I look back on my life in India and the thousands of good friends I have left there among all classes of the native community, when I remember those honorable, industrious, orderly, law-abiding, sober, manly men, I look over England and wonder whether there is anything in Christianity which can give a higher ethical creed than that which is now professed by the large majority of the people of India. I do not see it in London society; I do not see it in the slums of East End; I do not see it on the London Stock Exchange. I think the morality of India will compare very favorably with the morality of any country in Western Europe.

Can it be that these Englishmen, after long years of residence in India, are really talking about the same Indian people of whom *Mother India* paints so black a picture? Putting the statements side by side it seems impossible. The paradox can be explained only by remembering that the author of *Mother India* persistently described the vices and remained malignantly silent about anything that might lead to the discovery of a virtue in the malformed thing she calls India.

What Is Truth?

Truth is told only when what is said, and the manner of saying it, present an accurate picture to the mind. "Half a truth may be the worst of lies" only because stating literally but a part of the facts gives an entirely erroneous idea of the whole. Every nation on the earth contains every class of people from the ignorant and degraded to the wise and cultured. In India, in Egypt, in China, you meet men and women of the highest intelligence and cultural attainments. Every people in the world has its aristocracy of intellect, its aristocracy of wealth, its managing class as well as its serving class. In all nations some moral delinquency will be found in both classes, and any writer can make either a demon or an angel of the collective national character by merely describing only the vices or only the virtues. Neither course could possibly present the truth.

What a wave of indignation would sweep over this country if a foreign writer told the exact truth about the political corruption in America, about our percentage of murders enormously exceeding that of any country in the Orient, or any other country in the Occident, about our criminal use of dynamite to blow each other to pieces, about the child slavery in the mills in many of our states, about flogging prisoners to death, about the contemptuous defiance of law by multi-millionaires as well as by thugs who put a deadly bomb in the home of a judge whose decision is not satisfactory and about our national sport called lynch law! If some author wrote up all our vices and said not a word of our virtues—if he gave such a picture as that to the world as indicative of the moral character of the American people he would pass through this country afterward at the peril of his life.

Why Is It Wicked?

Dr. Besant, who is famous for using exactly the right language, brands *Mother India* as "wicked." Why wicked? Because it is in opposition to human welfare. It is injurious to everybody concerned. It gives our people a wholly false impression of the In-

dian people and a feeling of separateness and repulsion from them, while it gives the people of India the impression that we are a nation of hypocrites and liars. It sows the seeds of discord and hatred. At this time when the nations are at last beginning to think of the ideal of permanent world peace it is exceedingly important that all thought and energy shall be put forth in the direction of harmony and unity. Whoever deliberately creates antagonisms is the enemy of the race. It is a time of times to forget animosities and to cultivate the spirit of harmony with all races and nations of the earth—a time to remember the fine lines written by Ella Wheeler Wilcox:

Don't search for the flaws as you go through
life,
And if you really find them,
It is wise and kind to be somewhat blind
And look for the virtues behind them.

Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.—The Bhagavad-Gita.

George B. Atherton, Miami Lodge.
Mrs. Mary E. Cheers, Oakland Lodge.
Miss M. Eleanor Cooley, Chicago Lodge.
Mrs. Ethel M. Cooper, Eleusinian (Spokane) Lodge.
Mrs. Nellie V. Dewey, Springfield (Mass.) Lodge.
Frank Irwin, Los Angeles Lodge.
Mrs. Mary Stoft, Omaha Lodge.
Miss Margarette M. Leighton, Haworth, New Jersey.
Mrs. Grace M. Mundy, Stockton Lodge.
Mr. Shella Leigh Hunt, Los Angeles, Cal.
Miss Jeanette Eaton, Pittsburgh Lodge.

Be Ye Perfect by Geoffrey Hodson

A sequel to *The Brotherhood of Angels and of Men* in which the angel indicates the principles and ideal influences by means of which man may develop to full perfection from babyhood to old age, in cycles from birth to ten years old, from ten to twenty, from twenty to forty, from forty to eighty.

Price.....\$1.25

Theosophical Press Wheaton
Illinois



ONE OF THE PRESS OFFICES WITH MR. AND MRS. CHARLES BARTRON SEATED AT THEIR DESKS.

For Public Libraries

The Public Library Fund received a splendid gift of 200 copies of *Reincarnation, the Hope of the World*, by Bishop Irving S. Cooper, from Captain R. L. Jones last month. These will be placed in the public libraries and listed under "Reincarnation" as Mr. J. H. Talbot reports that librarians are receiving calls for books on reincarnation from people who are evidently not yet interested in Theosophy. This gift is, therefore, most highly appreciated and no one can tell how far reaching its effects may be.

Married

Miss Grace B. Benton, of Besant-Tulsa Lodge, Tulsa, Oklahoma, and W. H. Hatfield, member at large, of Haines City, Florida, were married on April 2, the Rev. R. A. Selby officiating.

They will reside at their charming little home in the midst of their orange grove on the banks of Lake Tracy, Haines City, where they hope to continue their Theosophical work by doing "what their hands find to do," in spreading the Truth.

Send your convention hotel reservations to Hotel Stevens, South Michigan Blvd., Chicago.

Convention Hotel Rates

Rooms with double bed and bath, \$3.50 for one person, \$5.00 for two.

Rooms with double bed and bath, \$4.00 for one person, \$6.00 for two.

Rooms with 2 single beds and bath, \$6.00 for one person, \$6.00 for two.

Rooms with 2 single beds and bath, \$7.00 for one person, \$7.00 for two.

Single rooms can be had at \$2.50 per day at the LaSalle Hotel, which is under the same management as The Stevens.

Photographs of the Headquarters building now reduced to fifteen cents each.

Any one who wishes to buy some second-hand theosophical books in good condition—including the Secret Doctrine—should write to Frank G. Hawley, 127 N. Summerlin St., Orlando, Florida.

Mrs. Charlotte Wagner, Box 5, White House, Florida, who expects to go to Germany and Austria, leaving here the last of June, will be glad to deliver personal messages from members of the T. S.

What Lodges Are Doing

Birmingham, Ala.

An exceptionally attractive theosophical booth represented theosophy at the recent exposition of this city. At the rear of the booth, cards made of bright-colored bristol board bore the following legends:

THEOSOPHY—*a philosophy of life unbound by dogmas and creeds. A philosophy of life with God behind it and Science supporting it.*

A portrait of Dr. Besant, and an enormous globe banded in blue letters proclaimed "Brotherhood." The display caused many inquiries and attracted great numbers of visitors.

Campo Florida, Havana, Cuba

The Lodge "Marti," of this city has moved to its new quarters, the feature of which is a hall with seating capacity of sixty and an adjoining hall, to be used on special occasions, which will double the capacity. An interesting program was given in honor of the occasion.

Havana, Cuba

A lovely ceremony preceded the "fiesta" given by this Lodge, the original object of which was to foment fraternity between "Angels" and "Men." The dedication of this Lodge to *The Brotherhood of Angels and of Men* was aided by music, song, poetry and ceremonial.

Newark, New Jersey

The twentieth anniversary of the Newark Lodge was celebrated on April 18, 1928, at Davis Hall, of that city. A joyous atmosphere pervaded the Hall. The program was delightful.

Los Angeles, Calif.

On April 9, Mr. Rajagopal addressed over four hundred and fifty persons in the spacious Auditorium of Los Angeles Lodge, where the light filtering through stained glass windows fell like a benison on the large gathering. This Lodge's public work includes Classes, Round Tables, Sunday Morning Service, Tea-Table Talks, Sunday Night Lectures and a very active order of service. The Federation of Southern California Lodges held a well attended meeting on April 15.

Pittsburgh

The Lodge had a social from six to eight p. m. in March, preceding the regular Sunday evening talk in the Lodge rooms. Those who attended were so enthusiastic that it was decided to have another in May. It was found that those who had just heard of Theosophy were interested, during the social hours, to the extent of making inquiries about our philosophy.

London, England

A "Jewish Lodge" of the Theosophical Society was recently organized in London, and is located at 51 Lancaster Gate, W. 2. They meet for study and discussion on every second Sunday of the month at 6:30 p. m.

Miami, Florida

Miami Lodge has grown steadily since the last annual meeting, and the entire year has been characterized by the sincere efforts of its membership collectively. The regular Tuesday night meetings and the Inquirer's Class on Friday nights are being attended more than usually. Miss Virginia Price, who, we regretfully announce, has resigned as Secretary of this Lodge, describes the splendid work done by Mr. Max Wardall during his visit which lasted from Nov. 27 to Dec. 20. On May 24, 1927, when Dr. D. V. Godard and Mr. Philip Ramer were elected President and Vice-President respectively, it was decided to secure a location nearer the center of the city, and this resulted in their establishing themselves at their present address, 201 Congress Building, where as Miss Price graphically states: "they have known so much joy and pleasure."

Houston, Texas

Besant Lodge is holding regular members meetings on each Wednesday evening in their Lodge room, 208 Westheimer Bldg. On the first Wednesday of each month there is an open meeting, at which time lectures are given.

On Wednesday, May 2, Mr. John Jost, a Professor of Rice Institute, gave a fine address, emphasizing the religious side of Theosophy. Mr. Milo Perkins, of Houston Lodge, was present and gave a very fine talk on the work he is carrying on as the head of the L. C. C. Mr. Perkins and family left for Ojai on May 7, to be gone a month, attending the Star Camp.

On every Monday from two to five a class for the development of public speaking from a theosophical standpoint is conducted by Mrs. Thompson and Mrs. Narregang; a great amount of interest is manifested in this work. The membership is steadily increasing and each new member subscribes to the Wheaton Building Fund which keeps Besant Lodge in the 100 per cent class all the time.

Toronto, Canada

Miss Muriel Bruce played a long and exquisite excerpt from Caesar Franck's "Prelude and Fuge" and stated before she did so, at the Sunday evening meeting of the Toronto Theosophical Society, on March 4, that it was in fulfillment of a promise made to their late and much loved friend Mr. Samuel Beckett. Miss Bruce's rendering was masterly.

Montreal, Canada

Montreal Lodge reports great success for its lectures which are given at 8:00 o'clock Saturday evenings at Coronation Hall, and for its literature, the circulation of which has increased by leaps and bounds. It has made plans for a most interesting series of lectures among which, of special interest are Mr. Charles Fyfe's "The Criminal and Society" scheduled for May 26, Mr. C. F. Bardorf's "The Advance of Science" for June 9, and Mrs. W. A. Griffiths' "Exoteric and Esoteric Christianity."

Portland

Mr. James L. Collins, Secretary of this Lodge, reports that they are showing signs of renewed activity with spring. A rummage sale is being planned by the women, the Unity Round Table membership is increasing very rapidly, and they hope to do big things this year.

Milwaukee Lodge

The T. S., Order of the Star, and L. C. C. Mission held another co-operative, money-raising event this month—a rummage sale which netted close to \$150.00. They were much pleased with the success of the attempt to correlate the varied activities of the Lodge. Co-operation, not Competition, is their slogan.

Dallas

The Dallas Theosophical Lodge gave a party on May 1 to Mrs. Julia M. Tole and Mrs. Nettie Cocke, who are going to the Star convention at Ojai, Calif. Mr. Grant, the President, presented each with an enlarged picture of Mr. L. W. Rogers, for good services rendered.

A Fine Gift

If anybody has supposed that the giving of gifts to Headquarters does not include the Headquarters staff he is entitled to try again in competing for the prize for accurate guessing. There are many music lovers and some musicians at Headquarters and often the longing for a grand piano was expressed, but there are too many necessities to be bought to even think about luxuries. Finally somebody thought of the idea of a cooperated effort to acquire second hand a player piano, which a member was willing to sell at a mere nominal price. Voluntary pledges for the necessary \$225 were speedily made, most of them being payable at fifty cents a week. It was but little more than two weeks from the time the plan was suggested until the player piano was installed in the lecture hall, where it will do its part in the community dancing and at lectures in the future. It is an \$1800 instrument and was put in first class condition by the manufacturers before being sent on to Wheaton. The Headquarters donors have made it an unconditional gift to the Society.

Meals at Headquarters

For the convenience of members who come to visit Headquarters for a day or part of a day and wish to take their meals here we have established the following rates: Breakfast—35 cents; luncheon—50 cents; dinner—75 cents; or a day rate of \$1.50 for three meals.

Our kitchen staff is very obliging and glad to accommodate such guests whenever possible.

Will You Help?

If you would like to give a few hours of your time during Convention to relieving Headquarters workers, please write the Secretary-Treasurer. We are going to try to give the Headquarters staff some relief from the strenuous hours which they usually put in during Convention and with the help of those members who wish to assist we hope to make it less of a strain on them.

Health and Help

Have you got the health foods of our P. S. B. established in your Lodge? If others are not yet interested, and you are, write to Headquarters about it. Some Lodges are making a great success of it. It will put the health foods where they are easily accessible and will get people in the habit of using them. It will also help to make a success of the P. S. B.

Order of Service Congress

Any member of the Theosophical Society intending to go to Brussels for the second Congress of the Order of Service should write direct to Max Wardall, Altadena, California, relative to registering. He is the Head of the Order.

We have one 3-volume set of the *Secret Doctrine* without index at a special price of \$12.00 for the three volumes. Write the Theosophical Press if you are interested.

A New Book By Weller Van Hook**The Future Way**

The recent turn of the tide in the world's life recognized, the new regime for the remainder of the world period is discussed and its characteristics are emphasized. The life of men will be happier and lighter. But intelligent comprehension of its character will give added helpfulness in service.

220 pages, 5x8; price, \$1.50, postpaid

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Chicago, Ill.

Headquarters Notes

We chose Tuesday, White Lotus Day, on which to dedicate the two new, large elm trees, which have just been planted in front of the building, to our two great founders, H. P. B. and Colonel Olcott. The workers met on the terrace shortly after the noon luncheon for the ceremony. The Secretary-Treasurer spoke a few words about our founders, Mrs. Allan Boxell read H. P. B.'s favorite passage from the Bhagavad-Gita about the deathlessness of the spirit and Miss Christina Deans read Joyce Kilmer's poem, "Trees." Then each one took a handful of earth from a box on the steps, filed slowly around the elm in front of the north wing where the living quarters are and cast the earth around the tree. When all had done so and were assembled in a circle the Secretary-Treasurer asked the elementals and nature spirits to cherish and protect the tree and make it grow more beautiful each year as our memory of H. P. B. grows more beautiful with each passing year. Again each one took another handful of earth, filed past the tree in front of the south wing where the offices and library are, and cast it around this tree with the words, "We dedicate this tree to Colonel Olcott and in so doing rededicate ourselves to the great cause which he and H. P. B. so ably began."

Our hearts and minds were united in sending thoughts of love and gratitude to our two founders through whose efforts the Theosophical Society was started to help spread the light of truth throughout the ages.

The young people at Headquarters—and that is everybody from those nearing seventy to those just over twenty—celebrate all of the "days" as they come along; not merely the big ones like Thanksgiving and Christmas but the little ones, too, like Hallowe'en and St. Patrick's Day.

At these merry gatherings there are games of competing skill and memory, of great variety, and some to test literary knowledge and ingenuity of expression. At one to which everybody was invited to come representing the name of some book much cleverness of invention was shown. Some were easy and some difficult to decipher. The girl with a brilliant red handkerchief to which she had pinned a recently received letter from home was quickly recognized as Hawthorne's *Scarlet Letter*, another with some scraps of paper, a half-burned wick and a tooth pick was soon disposed of as *Pickwick Papers*. But the girl with a map of the globe, on which stood two lovers, and below which was a map of the world with a married couple at home, was a little more difficult but somebody soon guessed it as *A Romance of Two Worlds*. But when a young man and woman entered, she wearing goggles, and he with a picture of an airplane across his coat, there were some puzzled expressions until somebody called out *We* and then we all wondered why it was not plain as soon as we saw that it required

two people to present it. The lady with a picture of a large house, about which were several beautiful girls, looking as happy as butterflies, went unnamed for some time but finally somebody said *The House of Seven Gables* (Gay Belles). Some came in costume. One of middle years walked in with a collar and tie and coat of the 1850 period and with such a general atmosphere of Dickens that he was soon greeted with "Good evening, Mr. Scrooge." But another had everybody guessing in vain. He had no costume, wore no picture nor signs nor symbols. We could not see a single change from his daily habit. The narrowest observation failed to disclose that he was either doing or saying anything unusual. We thought and thought in vain and he finally had to tell us—*Why We Behave Like Human Beings!*

Mr. and Mrs. George B. Spensley of Waterloo, Iowa, who made a motor trip to the East during May stopped at Headquarters over night. While their visit was short, we greatly enjoyed getting better acquainted with them.

First Headquarters Lecture

We are all delighted with the success of our first Headquarters lecture, which occurred on Thursday evening, May 3. People came not only from Wheaton but from other towns, both east and west of Wheaton. Apparently other town papers must have copied the local item in a Wheaton paper announcing that Mr. Rogers would speak on the subject of "What Theosophy Is and Is Not."

We all awaited the outcome with something of fear and trembling. They came to our "open house" partly from curiosity, we felt, but this would be the real test of interest in us—if they came for the purpose of listening to a Theosophical lecture. At almost 8:00 o'clock there had been scarcely an arrival and it seemed that the conditions were favorable for a "frost" but a few moments later automobiles began to file slowly up the drive from Main Street and within the next fifteen minutes an enthusiastic observer from the house-top reported there were about thirty automobiles parked in the rear of the building. By 8:15 the lecture hall was practically filled and belated arrivals quietly took the rear-most seats after the lecture began.

At the close of the lecture Mr. Rogers invited questions and a number of very sensible and searching but quite friendly questions were asked. Then the audience broke up into groups and slowly sauntered down to the second and first floors and lingered in the reception hall and library for nearly another hour. Business and professional men of Wheaton were conspicuous in the audience and one reporter on the Chicago Daily News was present. There were many warm expressions of the hope that such public expositions of the principles of Theosophy would be continued and it is probable that when autumn arrives an extended course of lectures will be given.

BUILDING FUND BULLETIN

No. 25

No. 25

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

Statement

April 1, 1927—

Pledges needed\$45,866.39

Received since..... 27,654.39

Balance required.....\$18,212.00

More Pledges

It looked good in the May MESSENGER—that “Balance Required” down below the \$19,000 mark of the previous issue. Even if we dropped it a thousand dollars a month it would last a long time, that balance. Have you yet had your turn at helping to lift the load—of assisting to pay for our fine Headquarters? Remember that it serves the double purpose of being a most serviceable national theosophical workshop and also of being an impressive advertisement for Theosophy on the material plane. We will welcome any pledge, no matter how large or small. Many members have made a second pledge after redeeming the first one. Can you manage to help to the extent of a hundred dollars, payable during a period of three years? We shall be pleased to furnish you with a blank pledge card.

Gifts

Mrs. Emily J. Bole sent us a box of Lilies of the Valley which are growing nicely in a sheltered spot in front of the building.

Mr. James Irwin personally brought a number of shrubs and seeds and a few small trees for the grounds.

Miss Grace Ober sent a nice little Bechtel's Flowering Crab and Mrs. Nathalia Parker brought a fine, black walnut tree out of her garden.

Quite a few requests for information as to what we want and need for the grounds have been made. We expect to have a complete plan for the future development made in June and then we will be glad to give inquirers any information they may wish.

Headquarters Photo

We have reduced the price of the photograph of the Headquarters building, of which Mr. Le Clear donated one thousand to the Building Fund, to fifteen cents each. Send your orders in now to the Secretary-Treasurer.

A Swimming Pool

The city of Wheaton is constructing a very fine, large up-to-date swimming pool a short distance from our Headquarters grounds and the contract provides that it must be finished by July 4.

“On the Job”

A member who has traveled about much during the past year writes humorously in commendation of business methods at headquarters. His address was unknown at Wheaton. He sent a payment, however, on his Building pledge and, says his letter, “I received a receipt for my pledge payment and the very next day I also received a notice from Ben Harris to the effect that I was in arrears for my National dues! That is what I call being on the job, using up-to-date business methods. Inclosed find money order for back dues. I am afraid to delay for fear I should receive a follow-up letter, and another, and another should I still hold out!”

Building and Activities Fund Pledge

Date.....

I hereby pledge the sum of \$ to the Building and Activities Fund of the American Theosophical Society, to be paid at any time within three years and four months, in such installments as may be convenient to me.

Name

Address

\$1000—\$25 per month
\$800—\$20 per month

\$600—\$15 per month
\$400—\$10 per month

\$200—\$5.00 per month
\$100—\$2.50 per month

News Items

Some of the members of Coral Gables Lodge are making wide contacts among non-Theosophists. Mrs. Vera M. Simmons, head of the Order of Service in this Lodge, has been elected President of the Dade County Federation of Women's Clubs. Miss Harriet Work, Mrs. Brooks, and Mrs. Madge Roberts Dailey are also club presidents.

Four thousand "untouchables" attended a public meeting protesting a court order, delivered on the motion of Hindus, prohibiting "untouchables" from using the public tank, their only source of fresh water! They determined to ignore the order and publicly burned the *Code of Manu*, the famous book of India law which establishes the caste system. This happened on Dec. 31, and on the same day British officials of the district addressed the meeting appealing for orderly procedure and promising the "untouchables" the sympathy of the Indian Government.

The oldest book on medical science in the world, according to scholars, is ready for publication at the University of Chicago. It is an Egyptian Medical Treatise of the seventeenth century before Christ. The book is called the Edwin Smith Papyrus and was translated by Prof. Henry Breasted, Director of the Oriental Institute of the University of Chicago. The papyrus roll measuring fifteen

feet, with writing on both sides, will make a volume of about six hundred pages. Professor Breasted says the treatise is the oldest nucleus of really scientific medical knowledge in the world.

Work, the magazine edited by Mr. Chas. Henry Mackintosh and written entirely by him, is eminently worthy of being praised in the highest terms. If you, dear reader, enjoy satire that is free from malice, philosophy that is not pedantic, and humor that is free from the obvious and the risqué, then read this magazine. His editorial on the four A's, (American Association for the Advancement of Atheism,) is a rarely interesting and profoundly sane analysis of the aims and means of that association.

The Porto-Rican Branch of the Theosophical Society, San Juan, Porto Rico, has raised one thousand dollars towards the defraying of the expenses to be incurred by our Vice-President, Mr. Jinarajadasa, during his forthcoming tour of the West Indies, Central and South America. Chile, South America, and Cuba have also raised similar sums, and it is generally agreed that his tour is now a *fait accompli*.

Send your convention hotel reservations to Hotel Stevens, South Michigan Blvd., Chicago.



"A Veritable Triumph of the Printer's Art and the Binder's Craftsmanship!"

Says the Curator of the de Young Museum of San Francisco, in describing an advance copy of

MANLY P. HALL'S

Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolic Philosophy; to which is added a Treatise on the Qabbalah of the Jews. "Not since the Venetians were wont to lavish the artistic labors of a lifetime on a beautiful book has there been better workmanship than that bestowed by all the kindred crafts upon this modern masterpiece" continues this great authority.

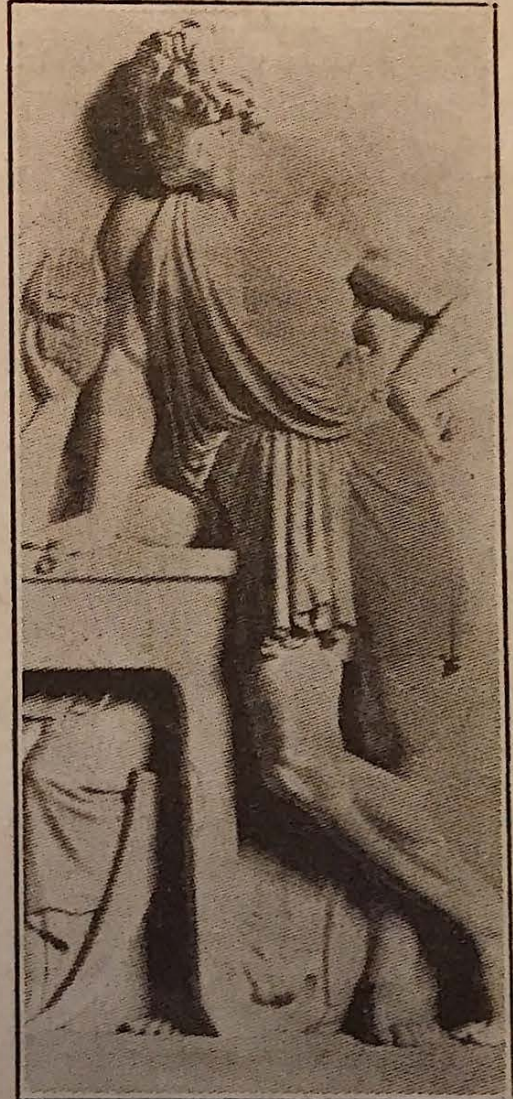
You Must Own This Book!

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Theosophical Press

Wheaton,

Illinois



Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

My Personal Opinion

To the Editor:

Some months ago in this column, Mr. Fritz Kunz, one of our best lecturers, expressed the opinion that there were too many lecturers in the field and that he was inclined to withdraw on this account.

Having taken a year to complete a circuit of all T. S., Star and L. C. C. centres (with one or two minor exceptions) I have come to exactly the opposite conclusion. Good lecturers are very greatly needed because, next to living the theosophical life, the main work of the Society is educational publicity. The life of a Lodge centers around lectures and class-studies. We have far too few workers in the field. Lecturers are scarce and good class-teachers are even more so. A lecturer is not always a good teacher—too often he merely gives another lecture instead of conducting a class!

In many Lodges they tell me that they "haven't had any help for years." Mrs. Hampton writes me from Canada that some Lodges there have had no help for five years. In larger Lodges they complain that the lecturers "fall over each other." This, perhaps, is the basis for Fritz's plaint—lecturers avoid the small, dying Lodges that are in desperate need of help, and go only to established centers and speak over and over again to the same people. One can hardly blame them, since the average theosophical lecturer is not usually a retired capitalist.

To give an example of my own predicament. This year's work will put me in debt over \$500. My New York L. C. C. and T. S. work put me in debt another \$500. This I must pay back month by month next year. It is easy to see, therefore, that if I do Field Work next year the smaller centers will have to be neglected. One cannot go on indefinitely accumulating debts in return for the privilege (and it is a privilege) of serving the theosophical movement. This is of course true of other lecturers.

What is the remedy? In order to build up our different activities a lecturer necessarily cuts off all other sources of income. It is obvious that any one who is unfitted for the work, or whose heart is not in it, will soon quit the lecture field; first because he will have difficulty in making return engagements, and secondly because he has personal family obligations he must meet as a good citizen. A lecturer can scrape through year after year only if he assiduously avoids centers that he knows from past experience will not only be a dead loss to him but a positive expense. *But this does not reach the 120 million* we are under an obligation to reach as a Society; it does not stimulate the sale of books from the Theosophical Press or increase the demand for them at public libraries; it does not establish new Lodges or encourage weak ones.

At present we have no remedy. We have no recognized National Extension policy. It is a hit and miss proposition, and not a concerted effort to spread Theosophy systematically over the nation.

Instead of fewer lecturers we need a good organizer for every State in the Union and at least two good class-teachers to follow him up. Each lecturer should have an advance agent so as to avoid wasting his time speaking to meagre audiences. These workers should systematically make a circuit of every town of 25,000 population or over. The inevitable reply to this is: "It can't be done." Well, Theosophists have no business to make such a reply. Are we going to leave our work to our children and grandchildren? They will have their own generation to deal with. Shall we wait for "another incarnation"? You say: "There are so many calls for cash." We think that as a Society we have done something great in creating a quarter of a million property at Wheaton. It is true that *some* members have given generously and with great self-sacrifice, but as a Society it is a mere nothing compared with Churches of all denominations. They have done, and are doing daily, greater things with far smaller membership and with a far less inspiring philosophy.

Mr. Rogers has blazed the way for a new day of work for the American Theosophical Society. The credit should go to him, not to the Society, because he has shown that it *can* be done. In fact, it could as easily have been done ten or fifteen years ago. We have only to look at Paris, Sydney and other national centers to demonstrate that. Headquarters is not entirely paid for, but as soon as it is we must take up the work of theosophizing the whole United States in a systematic way. For what other reason do we have a Headquarters? Why do we have Lodges, if not to serve the community?

I am more free to raise a question that involves finances than other lecturers are, because, being a priest, I have no official standing in the Society, other than the ordinary membership that is open to the general public. Any official national solution of the problem will not affect me financially one way or the other. Many Lodge officers (if one may judge from various remarks made by them in the course of the year) have positive opinions on this problem of public lectures. What have they to say about it in print? Should public lectures be made to pay for themselves? Can they, if they should? Should a Lodge ever make cash profits out of a lecturer's work? If help is accepted from a lecturer, should he ever be sent out of the city penniless? Should lecturers be eliminated entirely for other methods of education? If we are to "sow the seed" can we reasonably expect to do so at no cost to

the members? (That is what we are trying to do—dishonestly, I think—now.)

I have a plan that will benefit, financially, Lodges and Lecturers alike, but before I spring it I would like to hear from other workers first.

There are other problems I would like to discuss—Lodge leadership; the proposed Training School at Wheaton and other problems, but this letter must close. Perhaps at a later date the editor will permit me to express certain positive (but I hope quite gentlemanly!) opinions on those subjects.

Yours very sincerely,

CHARLES HAMPTON.

Sentimentalism or Sense?

Some time ago I wrote in THE MESSENGER about a life sentence being passed upon a man in New York who had stolen a dime, and I pointed out that the habitual criminal act had the essential nature of *ex post facto* which is contrary to the constitution of the United States. A reader—it is an easy guess that she is a lawyer—wrote me a little lecture on sentimentalism and remarked that the man could not have been sentenced to life imprisonment under the habitual criminal act unless the theft—no matter how small the sum—was a felony. Of course not; but any fool legislature—and our nation has many—has the privilege of saying *what* shall constitute felony. Apparently what occurred in the case referred to was that the man pried open a box into which coins were dropped and took the contents, which happened to be a dime. That was legally forcible entry, and a felony, evidently.

Michigan also has a case on hand that is causing some sharp differences of opinion. A Lansing man was sentenced to life imprisonment under the habitual criminal act for having a pint of gin in his possession. The press dispatches state that of the five convictions against him, which now make life imprisonment for him possible, four were equally trivial.

With the sentimentalism that makes a hero out of a murderer, if he is only sufficiently brutal to become notorious, or that ignores the callous, sinister character of the professional criminal and insists that all prisons should be replaced with hospitals, I have not the slightest sympathy. Some day, of course, there will be no need of prisons but it is a very long way in the future. While we have them let us at least use them with some sense of real justice. Nothing is gained by unreasonable severity. If penal history shows one thing more clearly than another it is that when penalties are most severe crimes are most numerous. As the rigor of the law has relaxed the morals of the world have improved. But just now there seems to be a reaction—a tendency to go back toward the old sternness that left a very black stain upon the criminal codes of our immediate ancestors. It is so recent, indeed, that we hear of it with a thrill of horror. Only twenty-two years ago, at a

meeting in England called to protest against continuing the death penalty, I heard an old man say that during his own lifetime one of his relatives had been hanged for stealing a handful of merchandise worth less than a dollar.

Hanging the Innocent

One of the simplest and most common-sense reasons for opposing severe penalties is the difficulty of finding out who is guilty. We positively know that innocent people are occasionally hanged. New evidence that is found too late establishes that. The Fairweather case is famous only because it brought a change in criminal law; but there are many others forgotten. This train of thought was started by a most interesting case in New Orleans, where this is being written. This morning (April 16) the local dailies carry a story of a sequel to a murder committed here five years ago. If there is anything to be said for the law's delay in the United States it is perhaps that it occasionally saves the life of an innocent man. Had it happened in England the accused would long ago have been hanged for a crime of which he knew no more than you who read these lines. The sum total of evidence against him seems to be that he was the lover of the murdered woman but had quarreled with her just before the tragedy. When she was shot to death at midnight in the street before her home suspicion settled upon him and he fled; that tended to confirm the belief that he was the murderer. Two witnesses said they saw "a man" running from the spot where the shot was fired. The police found a shirt with red stains where the accused man was known to have slept that night. That was all, but it was enough to convince the jury when the runaway had been apprehended and they unanimously said "hang him." His attorneys appealed to the supreme court but it refused to interfere. They tried to get a new trial on the stock plea of "newly discovered evidence" but failed. The one last slender hope was to go again to the state supreme court to argue their appeal from the adverse decision on a new trial. That was a formality, not really a hope. Then, yesterday, a remarkable thing happened. A woman who was passing when the murder was committed and has known all the time that the convicted man was innocent, but remained silent through fear of the man who committed the murder, went to a picture show and was so moved by a film portraying the agony of an innocent man condemned to death that conscience triumphed over fear and she gave the facts to the police. That is the story as printed by the morning papers.

The death penalty is a lingering barbarism which does not prevent murder but does sometimes murder the innocent.

Correction

In the February MESSENGER Miss C. Myrtle Reid was credited with \$1.50 for the Anniversary Day Fund. This should have read Ames Lodge.

Our First Wedding

Ninette Edwards and Charles Bartron stole a march on their comrades on May 4 by slipping quietly down to Wheaton after dinner to be married. They chose this day because it was the evening of Mr. Rogers' lecture at Headquarters and they knew every one would be too busy getting the place ready to be very observing. Mr. Bartron did not even flicker an eyelash when he was asked by the Secretary-Treasurer at dinner if he would please help Ben Harris set up the lecture hall. He not only did this but helped Ninette (who was assisting in the kitchen) wipe the dishes! Then they telephoned for a taxi and immediately started out to meet it on Main Street. One or two noticed them leaving but naturally thought they were only going for a little stroll before the lecture. Immediately upon their return Mr. Bartron was asked to direct the motor-cars where to park!

On the following Monday every one was told there would be a party in the dining-room at the lunch hour. Mrs. Flint acted as hostess and when the workers were assembled introduced the couple as Mr. and Mrs. Bartron! Then a bridal bouquet was placed on their table and a fine wedding cake was brought in, although the news had not reached the kitchen until ten-thirty that morning. Mr. and Mrs. Bartron will continue their duties in the Press office. Look elsewhere in this issue for a picture of them seated at their respective desks.

Save Railway Fare

Please remember that when 250 delegates to our national convention are thoughtful enough to take a certificate of purchase when they buy their tickets to Chicago a reduced rate of one half the regular fare returning home can be secured. With Mr. Jinarajadasa giving the convention lectures there should be little difficulty this year in having far more than the necessary number of certificates but we cannot afford to take a chance of losing a single one that should be secured. Therefore, the matter should be kept in mind. More will be said about it in the July issue of the MESSENGER.

The Jewish Theosophist has become *The New Synagogue*. It is published at Seattle and Henry C. Samuels, Route 1, Box 830 B, is the editor. Subscriptions should be sent directly there, not to the Theosophical Press.

Form of Bequest

I give, devise, and bequeath to The American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$.....) (or the following described property):.....

List of Publicity Prints

The new editions of the following are ready:
The Power and Use of Thought, by C. W. Leadbeater; 16 pages.
Reincarnation, Do We Live on Earth Again, by Dr. Annie Besant; 16 pages.
What Theosophy Is, by L. W. Rogers; 16 pages.
Life After Death, by Dr. Annie Besant; 16 pages.
Masters of Wisdom, by C. W. Leadbeater; 8 pages.
The Brotherhood of Religions, by Dr. Annie Besant; 8 pages.
Is Theosophy Anti-Christian, by Dr. Annie Besant; 8 pages.
The Theosophical Society, Information About Its Objects and Character; 4 pages.
Elementary Theosophical Books, a Simple Course of Reading; 4 pages.

Publicity Literature

We have never suspended the work of giving out free theosophical literature but we have been obliged to limit the amounts and when large quantities were called for to make a very small charge for the extra amount in order to meet a part of the costs. Now the funds have somewhat revived and a revised arrangement can be put into operation. As usual moderate quantities will be sent free with postage prepaid. Where unusual quantities are desired the excess amount will be furnished at a cent for a sixteen-page pamphlet, a half cent for an eight-page pamphlet and a quarter cent for those of four pages. Under this arrangement any quantity, large or small, may be had.

The New Catalog

A copy of the new 1928 catalog may be had for the asking and it is worth having. It contains a list of the newest theosophical books, of course, and is an artistic bit of printing with its cover in soft-tone brown, carrying a drawing of the Headquarters building. Throw away your old one and send for the new. It is sent free, postage prepaid, by the Theosophical Press, to which all requests should be addressed.

The Mind of Annie Besant by Theodore Besterman

A priceless little volume for those who would know the great leader better is this book, published in honor of Dr. Besant's eightieth birthday, giving a biographical picture of her mind in all its amazingly varied activities.

Price, cloth.....\$1.50

Theosophical Press Wheaton
Illinois



To Have—JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life.

Progressive Mentalism, by M. Zumsteg. Published by The Theosophical Publishing House Ltd., London, England. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

The only regret one feels after perusing the absorbing pages of this work is that the author has not amplified his theme from the proportions of an essay to those of an exhaustive volume. His subject is the *Mind*. And although within the twelve chapters (extremely brief chapters) of the book, he ranges from "The Will to Think" to "The Perception of the Formless," he has unnecessarily circumscribed himself by trying to write within fifty-four pages, what is almost a "critique." In view of the special significance, which today attaches to a theosophical presentation of this subject, and moreover, in view of the psychological decadence, which is heralded by the advent of such systems as *Behaviorism*, an exhaustive presentation of this subject would be of inestimable importance. However, although *Progressive Mentalism* is a miniature, it nevertheless has chapters in which the author gives us in a few vigorous paragraphs the essence of the solution of many a problem. Perhaps its greatest offering is the affirmation that "if man, who was once an atomic mass—a voiceless pulp without a physical heart and brain—has survived the vital struggle to manifest the complexities of soul and personality, it is rational to suppose that the present stages reached are but incipient beginnings of more highly specialized functions of the Mind." Of course, there are Psychologists who like our friend Hume of another epoch, deny that the *Mind* exists *per se* and aver that it is not susceptible of analysis by experimental methods. But to answer this, one would have to write an essay on the subject. I am content that Kant showed once and for all that the mind of man is an active instrument, which converts the chaos of sensation, of stimuli, into ordered systems of thought. And although Mr. Zumsteg does by no means go very deeply into the realm of the Mind, he nevertheless has written a splendid introduction, from a theosophical point of view, to this most important and fascinating subject. One might quarrel with his conception of *Time* in the chapter, "The Individual Now." As he states, "Time is but the sequence of our conscious states." This presupposes that we have *unconscious* states, and further, makes time an entirely subjective concept. It seems to me that in the last analysis, there are no *unconscious* states, but merely a *transition* of planes of consciousness, let us say, from the physical

to the astral, and that *Time* is really the result of our sensation of the "*Fourth Dimension*," but, as Ouspensky said: "An incomplete sensation!" And as every Theosophist knows, or should know, the fourth and fifth dimensions are but the astral plane. This, is nothing new conceptually speaking—the Greeks were well aware of it, and if it is true that we have it today through mathematics, and under different nomenclature, it remains what it has always been—Metaphysics, or if you will, Occultism.

But these objections on my part are trivial compared with the value of the book as a whole. And indeed, there is much gold within its pages. It is basically scientific and its horizons open on vistas seldom seen by science because of the addition of the occult knowledge, which its author seems to possess. Incidentally, it has an index and it is delightfully made up. I would recommend it to all serious students with great pleasure.—Albert de Piña.

An Introduction to Esoteric Judaism, by A. Horne. Published by the Theosophical Press, Wheaton, Ill. Price, paper, 40c.

The author of this booklet, with his usual clearness of mental vision, has given us, within the compass of thirty pages, the distilled essence of the subject which he treats.

Most people consider the Jewish mind as materially practical; few realize that inherently the race possesses in a high degree the quality of esoteric spirituality. It cannot be gainsaid that the Jews are supremely intellectual, evidenced by their abnormal success in the financial, political, and scientific world; very rarely is their spiritual character emphasized. This is what Mr. Horne proves in his outline of their esoteric schools, and in the statement he gives of their teachings and practice. He shows that the mysticism of the Jew is of the will and understanding rather than that of mere emotion, therefore, of a higher order than that of the mystical experiences of many of the Christian Saints. It is the kind of mysticism which is most desired and needed in times of political disillusionment and intellectual discouragement, and is what we should expect from an intellectual people.

The booklet is a mine of information on esotericism, not only of the Jew, but also of the other great systems of mysticism, whilst the list of references for "the further development of the various ideas" is an invaluable aid to the student wishing for fuller information on such a vast subject. Every one interested in the Hebrew people should own a

copy of this brochure. Its greatest merit, perhaps, lies in its important influence towards breaking down the barrier of prejudice, which exists between Hebrew and Christian. Prejudice is mostly the result of misunderstanding, and Mr. Horne compels our admiration and appreciation for the masterly way in which he has revealed the spiritual life of the Jewish nation. The true mystic is ever reticent about his spiritual experiences, which may explain the reserve of the Jew with regard to the inner and hidden life.—Maude Lambart-Taylor.

Child Training in the Light of Theosophy, compiled by Prof. R. K. Kulkarni. Edited by Julia K. Sommer, A. M. Published by Theosophical Press, Wheaton, Ill. Price, cloth, \$1.75.

This book contains much that is of a practical nature in aiding the parents in the training of a child. A great and valuable variety of relative topics are discussed by experts along this line.—Julia K. Sommer.

Temple Talks, by Krishnamurti, published by the Star Publishing Trust, Eerde, Ommen, Holland, Price, paper, 60c, through the Theosophical Press, is but an extension of his other exquisite productions. Free from dogmatism—vibrant with an intense beauty, he exhorts his listeners to find him within themselves in their innermost, and although his Talks range from religious matters to diet, in no instance does he lose that divine humor and benevolence which we have come to associate with his name. I have once described his writings as a "Cup of being in which a deep and universal liquid held irradiations of worlds beyond articulate expression," and in this sentence I seem to have gone as far as it is possible for a reviewer. The book, which is in paper, and the design, reminiscent of spider webs, is beautiful.—Albert R. de Piña.

The Influence of Music on History and Morals, a vindication of Plato, by Cyril Scott. Published by The Theosophical Publishing House Ltd., London. Price, cloth, \$2.50. Through the Theosophical Press, Wheaton, Ill.

Indubitably, music, preeminently of all arts, has a message, and a distinct influence in the lives of men. It might be argued however, that music, and indeed all "Art," is not concerned with rational deduction and that its message, although possessing objective reality, is not susceptible of verbalization. However, this is precisely what Mr. Scott has courageously attempted to accomplish—to explain the meaning, influence and message of Art, especially music, and I confess that, although he does not quite succeed, and although in places his dogmatism is not "rooted and grounded" in a very firm basis, he has plunged at least this reviewer into the very heart of music, and has evoked many a phantom from the gray penumbrae of the "incomprehensible" into the daylight of "knowledge."

Music, that supreme gift of mankind of which, to paraphrase "Rostand," one might say:

"Within its heart all ecstasy,
Within its eyes all visions dwell;
Life—Death, it turns to rhapsody—
It is the deathless Philomel! . . .

is made to appear from among the pages of his fascinating book, as a power which can shatter civilizations as easily as certain vibrations shatter a glass. Every musician, every Theosophist, and specially every theosophical musician will find that in this volume Mr. Scott has pushed ajar the door to that "Beyond" whence flows all inspiration. Having a profound knowledge of music, and a surprising catholicity of taste, the author presents his theme free from alienating pedanticisms, with the possible exception of his remarks on criticism, to which he refers several times as "mangling." But this petulance on his part can easily be forgiven in view of his lucid treatment of an at best impossible subject, as well as for the excellent prose he uses in certain passages.

This book is not only a rare study of the influence of sound on human annals and ethical concepts—it is also richly biographical of the world's greatest master-composers. As for his piercing asides on the intellectual and religious climates of several epochs—these in themselves are an index to his erudition. Handel's chapter is an epitome of the Victorian era; Sebastian Bach is made to materialize for a fleeting instant from out of the "exchange of one or more musical ideas between moving parts," which is to say, a *fuge*. Beethoven, who obliged us to explore emotional heights and depths as no other composer before or since, laughs the harsh, tragic diapason of his morbid mirth in the *Scherzo* of the "Ninth." With one sentence he evokes that musical aristocrat whose fastidious refinement was his Golgotha—Chopin, whom he called "The Poet of the piano!" Chopin, the poet of the twenty-five *Preludes*, and that magical undulation of the D flat tonality—the *Berceuse*.

It is true that Mr. Scott is out of his depth in Egyptian and Greek music; that he fails to be adequate in his treatment of Scriabin, who if it is true that in company of his followers he consigned chromaticism to the vultures, has nevertheless freed the scale from the shackles of dry-as-dust scholasticism. It is also very true that he hardly mentions Stravinsky, notwithstanding the fact that in "*L'Oiseau de Feu*," he has given us what is perhaps the nearest approximation to Deva music since Cesar Franck, and that Albeniz is not even mentioned, despite his monumental work—*Iberia*. But all these are lilliputian objections when compared with the splendid whole, a whole which in the opinion of this reviewer at least, is the best theosophical interpretation of music that has ever been published, and incidentally, a very mine of esoteric instruction for the student of occultism, whom it might interest to know that the greater part of the book was suggested by a Master, especially the explanations of Devaic

music, a book to give joy to the heart of any reviewer. That he refers to criticism as "mangling," a not very complimentary estimate of critics, may be accounted for by the fact that Mr. Scott possesses the sensitive mind of a poet in the soul of a pioneer. Selah! —Albert R. de Piña.

The Ways of the Lonely Ones, by Manly P. Hall. Published by The Hall Publishing Co., Los Angeles. Price, cloth, \$2.00, through the Theosophical Press.

"Wonderful!" exclaims the young girl who reads on the run, as it were, "It is so wonderful that I can't criticise it!" Those who read leisurely this series of eight "mystical allegories" will be charmed with the atmosphere of mysticism and because of the charm, will wish that the author had taken more care to maintain the impersonal attitude throughout all the stories. "The Last of the Shamen" would have been far better had reminiscence not been mingled with the allegory. And the

story is so poignantly lovely, we wish a change could be made there.

The occultist has no difficulty in understanding the allegories for the truth is but thinly veiled, and the devotional attitude of the mystic is well maintained throughout. Thus the mystic of any religion can find here something which sinks deeply into his consciousness—Catholic, Protestant, Hebrew, Hindu—each will find his own chord struck in this series of stories.

Each story has an illustration, and though a mystical subject is most difficult to portray, these illustrations are surprisingly lovely, carrying with them as they do the awe and mystery of the stories themselves. Look especially at the illustration for "The Glory of the Lord!"

Here is a book to read out under the trees in the open when those first warm days come. Here is a birthday gift for a child of spring or a gift to send at Easter tide.—Dr. Ida M. Alexander.

Reviews in Brief

All Books through the Theosophical Press

BY ALBERT R. DE PINA

I have been having a feast of "Mysticism" lately. Mr. Nadarbeg K. Mirza offers us "*Reincarnation and Islam*," Theosophical Publishing House, Adyar, Madras, India, Paper, 75c. This thin pamphlet contains a wealth of illuminating comments on Islamism and it is very well written. Then there is "*The Modern Mystic*," by E. Wilmot Lambert, published by Wm. Pile, Ltd., Sutton, Surrey, Eng. Bound in sky-blue paper and priced at one shilling, it is an adequate exposition of what is understood by the *New Mysticism*. Of all these the best is Mr. Manly Hall's *Thirty-Eight Thousand Miles of Impressions*, published by Hall Publishing Co., Los Angeles, at \$1.00. This book is a delightful travel diary during the first half, and the second half is devoted to philosophical comments on modern problems, as well as others that are not so modern. "*The Path to Peace*," by James H. Cousins, D. Lit., published by Ganesh & Co., Madras, India, 60c, begins with what the author calls "Prefactory Notes," which, incidentally, can hardly be said to induce what the book's title proposes. In it Mr. Cousins is not as original and convincing as in his previous *The Philosophy of Beauty*. However, as an apology for India and things Oriental, it is very well written. It is marred, however, by the militant and controversial spirit that pervades it, and is so oddly in contrast with its title. *The Cabala*, by Thornton Wilder, published by Albert and Chas. Boni, New York, \$2.50, is one of those books that linger in the reader's mind like an echo in the garden ways or a scent on the wind. It is a profound study of several characters, and, beyond that, glamorous narrative. Love has few secrets for Mr. Wilder.

Although Andre Siegfried extols the indi-

vidual culture of France at the expense of our so-called "mass product," nevertheless in "*America Comes of Age*," Harcourt, Brace & Co., New York, cloth, \$3.00, he has given us an incredibly accurate and profound study of our land. His is the psychologist's method. Having caught America with the mask off, with French *sang froid* he refused to be too startled to see her in proper perspective. The result is to modern history what the *Rhapsody in Blue* is to modern music and *Tertium Organum* to modern philosophy.

It is difficult to choose between Cocteau and Paul Morand where French fiction is concerned. Both are brilliant "conductors" of "word-orchestras"; both upon occasion can be startlingly cacophonous or melodic. And there is always subtlety and consummate intensity to their prose. The latter, Morand, has written a curious book in *The Living Buddha*, Henry Holt & Co., New York, cloth, \$2.50. The protagonist of the book is an Asiatic Prince of little intelligence and less sense of the adequate. His adventures, after leaving his kingdom, sound both forced and unreal and he is never anything but a "character out of a book." On the other hand, a secondary character—Renault, alias Cohen, a young French decadent, is a veritable figure from life, and incidentally, the life of the book. His preposterous philosophy is the quintessence of modernism and he easily carries off the honors despite the author's efforts to the contrary. A curious thing for the author to have disposed of his most brilliant character with an opportune attack of peritonitis, in order, in his literary myopia, to concentrate his klieg-lights on the insipid prince. After Renault's death the book collapses. The translation by Madeleine Boyd is an achievement.

The beating of tom-toms proclaim *The Bridge of San Luis Rey*, a modern classic and a work of genius. It is both. This is *Thornton Wilder's* second novel, also published like *The Cabala* by Albert & Chas. Boni, New York, cloth, \$2.50. But Albert, granting that the treatment is lucid and brilliant, and that he is a master of polyphonic prose, is this sufficient reason for the literary hysteria which his opus magnus has occasioned? Hardly, Albert, hardly! The answer lays in our constitutional need for Love, and the "*Bridge*" is a philosophical and subtle "yea" to this most intimate and unknown of all mysteries. Each chapter, revolving around the central figure of an intensely individual character, is interrelated to all the other chapters and figures. And, chapter by chapter he vivisects

the lives of these individuals whose brotherhood lies in the frustration of their epic passions. The etching of the "Marchioness of Montemayor" is four-dimensional, and alone would entitle any book to the laurel wreath. It is literally etched in ice and fire. The epic of a life which might otherwise have been mediocre, were it not for a love which commands it to evolve and to blossom at last in the rarified atmosphere of genius. Its intense irony lying in the fact that the "Marquesa" was in love, not with the commonplace and utterly selfish daughter, but with her amazing beauty which was a symbol of the abstraction which the poor woman had ever worshipped beneath her mask of ugliness. But this, not having been born in the age of "Psychology rampant," she never knew. Vale!

The Attitude of a Modern Mind

(Continued from page 1)

which we regulate and purify the processes of the mind, necessarily faulty due to the constant inadequacy of the senses and the arrogant demands of our emotional nature. And when I urge Theosophists to see in Theosophy a philosophy of life, an "Organum" of all their actions and their thoughts, I do so in the most modern of spirits, for Theosophy, my friends, is the intellectual barometer which indicates the *intellectual climate* of our epoch. An epoch of synthetic thought; of daring scientific hypotheses which in mathematics and in chemistry go far beyond the circumscribed and three dimensional universe to which we have hitherto been accustomed.

A philosophy of life is also, aside from being a criterion, "a justification of our lives." It may be that there are those who find it more comfortable to *exist* semi-consciously and with a great economy of thought—that is, constructive thought. To those, I have nothing to say, and I leave them to the tender mercies of evolution. But to the earnest Theosophist, who is so often swayed by conflicting beliefs, refractory metaphysical problems, and the sometimes naive assertions of those good souls who have neither the scientific patience to test their findings before becoming dogmatic about them, nor the philosophical turn of mind to synthesize their ideas into a cohering whole, to these earnest seekers, my message is as simple, as pragmatic, as it is relevant: "Gauge the intellectual climate of the times; view it as a recurrent cycle on a higher plane; analyze Theosophy with the critical scrutiny of a scientist and compare it, in its all-inclusive and all-clarifying grandeur to the scattered fragments of dead and dying philosophies, and then, without gestures or ballyhoo, quietly begin to live it with a depth of understanding limited only by your karmic and evolutionary state. Then you will find that to live Theosophy is not to alter your life violently; that it is not the giving up of cherished ideals or ideas—but simply, *To See Life From More Angles Than One!* That is, from more angles

than the intensely personal one from which we usually see life, and to see it in a light that is more radiant, more diaphanous—in the light, perhaps, of the greatest of all enigmas—Love, with which in the analysis, Theosophy is synonymous.

After remaining a couple of days at Headquarters Rev. Charles Hampton writes: "I am glad that you are maintaining a high standard in furnishing and equipment at Headquarters. It ought to be a model for Lodge headquarters where they own their buildings."

Gifts to the Library

From Miss Florence Pinkous, Wheaton, Ill.:

The Poetical Works of Geoffrey Chaucer, by Thomas Wright.

From Mrs. H. L. Holt, Richmond Hill, Long Island, N. Y.:

In Tune with the Infinite, by Ralph Waldo Trine.

Orthodoxy, by Gilbert K. Chesterton.

Student's History of Philosophy, by Arthur Kenyon Rogers.

From W. J. L. Norrish, Schenectady, N. Y.:

History of Herodotus, by Peter Edmund Laurent (2 volumes).

From Mrs. M. J. Cornforth, Rochester, N. Y.:

The Science of the Sacraments, by C. W. Leadbeater.

Yogi Philosophy, by Yogi Ramacharaka, (2 volumes).

Three Years in Tibet, by Ekai Kawaguchi.

Don't forget to send your proxy to Headquarters. Your Lodge Secretary has extra blanks.

The recent voting in the American Theosophical Society for the election of president was unanimous for Dr. Besant.

Send your convention hotel reservations to Hotel Stevens, South Michigan Blvd., Chicago.

THE AMERICAN THEOSOPHICAL SOCIETY

NOTICE OF THE

FORTY-SECOND CONVENTION

The convention of 1925 ordered that the time and place of the annual meeting of the Society for 1928 should be fixed by the Board of Directors, therefore the following notice is given:

The Forty-second Annual Convention of the American Theosophical Society is hereby called to convene in the city of Chicago, State of Illinois, on Monday, the 16th day of July, 1928, at 9:30 o'clock A. M., in the Hotel Stevens, South Michigan Boulevard at Seventh Street, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Section, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT TO MEMBERS

Please; *whether you intend to be present or not:*

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the Secretary-Treasurer at Wheaton, Illinois, with the word "PROXY" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above immediately, *whether you expect to be present or not.* This will in no way prevent you from voting in person if you are present at the Convention, and will insure the necessary quorum.

Fraternally,

H. KAY CAMPBELL, *Secretary-Treasurer.*

By order of the National President.

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby appoint

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-second annual convention of the said Section to be convened in the year 1928 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....day of, 1928.

..... (SEAL)
(Write name plainly)

Member of Lodge, located at.....

(or state if Section member)

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Last month we got a profit of \$74.89 on orders for non-theosophical books, which our thoughtful members bought through the Theosophical Press.

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Married

Miss Flora Menzel, former president of the Milwaukee Lodge, was married to Mr. James Smith, also a member of the same Lodge, during Easter vacation.

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Co-Masonry

Lodge Rose Croix, No. 373, (R. W. M. Ella L. Cutler) will receive applications for initiation during Convention. Write to Mrs. W. M. Martin, 25 East Delaware Place, Apt. E6, Chicago, Ill.

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SPECIAL NOTE . DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint to represent me in 1928 convention and to exercise this vote thereat with full power of substitution.

(Signed)
Original Proxy

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